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"Death-carrying flies cause the ointment of the apothecary to send forth a stinking savour : heavier than wisdom [and] honour is a little folly" (x. 1).

"Surely the serpent will bite without enchantment; and there is no profit in a master of tongue" (x. 11).

The absurdities in the verses thus translated need not be specially pointed out. No doubt many absurdities have been previously perpetrated in connexion with Ecclesiastes; but it is easy to believe that these "corrections," as well as some others, are in general really and truly Dr. Streane's own, *certa domini signata figura*.

THOMAS TYLER.

DE PAVLY'S "BABYLONIAN TALMUD."

Le Talmud de Babylone, texte complet conforme à la première édition de Daniel Bomberg (Venise 1520) . . . accompagné des principaux commentaires et synthétiquement traduit par JEAN DE PAVLY, Docteur-ès-lettres, Ancien Professeur à l'école du Sacré-Cœur de Lyon.

THIS is one of the books against which it seems to be one's duty to protest. On examining it for the Bodleian Library I was struck by the evident disagreement between its contents and the promise apparently held out by the title, if words mean anything. What is meant by "*synthetically* translated?" The editor says in his preface: "Quant à la traduction française dont je fais accompagner la présente édition, sans aspirer au titre de parfaite, elle peut, sans contester, revendiquer celui de première et de complète." After this one is more than mildly surprised to find what is the actual state of the case. There is, as a matter of fact, no translation, as people ordinarily understand the term, but a more or less thorough *analysis* in French prefixed to *some* of the tractates. This is fairly full for Bérakhoth and Shabbath, less so for Erubhin, Pesahim, and Sheqalim, while the "translations" of Babha Qama and B. Bathra occupy less than two pages each, that of 'Abhodah Zarah less than a page, and there is none at all for Zebhahim, Menaḥoth, Ḥullin, Bekhoroth, 'Arakhin, Temurah, Kerithoth, Me'ilah, Tamid, nor for the smaller tractates. Moreover, the text is not "complete," for the Mishna tractates which have no Gemara are altogether omitted. The

done." Whether this explanation suffices to remove absurdity from the translation the reader can decide for himself.

"principal commentaries" are practically represented by Rashi. I was also puzzled by finding on the first page of Shabbath a printer's mark "Szabas," which clearly indicated a Slavonic press. Yet the work was published at Orléans, there was nothing to show that it was not printed there, and the title would seem to announce an independent reprint of the Bomberg text. I had already written a note on the subject, when I received the new part of Goldschmidt's *Talmud Babli* (Calvary & Co.), with a note by Dr. H. Bloch exposing the strange production. The text is that of Scheftel (Berdyczew, 1895), which does not profess to be more than it is—an ordinary cheap reprint with the censure. It seems that a number of copies on superior paper were *imported* into France, and the introductions, titles, &c., ingeniously printed to match. The whole "Machwerk" is then issued with an attractive title-page as a new edition, though the editor has done nothing for the text—beyond importing it. Dr. Bloch also suggests that even the analyses were made from Goldschmidt's translation, as far as it had appeared, which would account for their gradual diminution after the first few tractates.

De Pavly is also publishing a translation of the *Shulhan 'Arukh*, which I have not yet had time to examine.

A. COWLEY.

EURINGER'S "ABYSSINIAN CANTICLES."

Die Auffassung des Hoheliedes bei den Abessiniern, ein historisch-exegetischer Versuch von Dr. Phil. SEB. EURINGER (Leipzig, 1900).

IN preparing a critical edition of the Ethiopic version of the Song of Songs, Dr. Euringer was struck by some interesting readings, the source of which he at first intended to trace in an appendix to his edition. As, however, the material increased, he decided to publish it separately in the form of the present essay. His aim is primarily to show the view held by the Abyssinian Church as to the interpretation of the Song. Bruce states that the reading of it was allowed only to the elder priests, and that it was explained literally as referring to the marriage of King Solomon with Pharaoh's daughter, not in any allegorical sense. Dr. Euringer contests these two points, but his essay is mainly devoted to proving from the version itself that the allegorical interpretation is that recognized by the Abyssinian Church. His grounds are chiefly (1) certain readings peculiar to the version; (2) MS. glosses and headings; (3) the verses appended to